THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Both heaven and hell have their foundation within us. Heaven primarily lies in a refined temper, in an eternal reconciliation to the nature of God, and to the rule of righteousness. The guilt of conscience and enmity to righteousness is the inward state of hell. The guilt of conscience is the fuel of hell."—WHICHCOTE.

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RELIGION PROGRESSIVE.

THERE is an increasing number of young men in America—young men who are just verging into manhood—who are disposed to contrast what they, and some older heads also, are pleased to term the progressiveness of science with the alleged stagnant condition of religion; and it is quite likely that there are individuals here and there among the English people who occupy the same or a similar position. In these days we hear so much about the "grand march of science" and so little about any kind of religious march, that it is not surprising to find some very good people even deluded into the belief that when the question of progressiveness as it affects the respective matters in view, is under consideration, religion can have but little to say in the presence of her brilliant sister, science, who astonishes us almost daily by some new demonstration of her genius and increasing power.

It is not the present purpose to disparage true science to the extent of a single word, nor to extol religion beyond what is its just due; yet we take the ground that there is no justification for the opinion that it is non-progressive—that it does not hold in its possession some of the most profound, subtle and scientific principles in nature, and apply them, too, when occasion demands their use, realizing substantial results by means so simple and effective that science can never even hope to attain an equal degree of efficiency in the same fields.

It is proper here to call attention to the fact that the claim of pro-

gressiveness in behalf of science is not really based on any improvement of a truth once fully arrived at, but has for foundation the emergence of science from error into the light of truth—that is, to illustrate the point, though it was a great scientific stride forward when it was discovered that the earth revolves on its axis, and at the same time pursues a course round the sun, the progress was from a former false position to the real facts in the case—not from one truth to another, but from error to correct principles, and these are no fresher, brighter, truer, nor more progressive now than they were when our astronomers first made them known. *As truth* those facts are just as "stagnant" in their sphere as is the religious truth that Christ died to save sinners.

It is a mathematical truth that two and two are equal to four, and it is impossible for us to add anything to that fact so as to improve it or make it progressive, and every other truth in the universe of God is of the same character—"stagnant," if we so please to term it.

Now, all the principles which are necessary for the formation of a godly, Christian character have been made known to us through the revelations of the Almighty, but there are multitudes of our race who hold erroneous views respecting their relations to God, to their fellow-men and their need of preparation for a future life, and the progress of scientific men when they discard the errors of the past for correct principles, is paralleled when sinners come forth from the mists and darkness of error and sin and embrace the truths of God and lead a religious life. The principles of true science and of true religion are fixed and unalterable, yet we say that science progresses when all that we can really mean is that scientific men are discovering nature's principles and, where practicable, making use of them. In precisely this same sense religion is progressive when sinners lay hold of its principles, and make use of them. Turning from sin to righteousness is progress that tests the strength of every one who tries it—a religious "march" that many will not or can not keep step with. Science never has produced finer examples of progress than religion can show in almost every hamlet in Christendom where wretched sinners have been transformed into men or women who obey and love God's laws.

Taking our next step more directly into the field of science itself, it is observed that astronomers now teach that not only does our earth move in an orbit round the sun, but that our great luminary with its attendant train of worlds, is also flying through space at a tremendous rate of speed in an orbit round another more central sun or body. If it was progressiveness in science to make this important discovery, why should not religion have her just portion of credit for progress since the same principle was taught long ago in the Pearl of Great Price, which is one of the sacred books of this Church?

Again, some of our best astronomers are now engaged in efforts to solve the problem whether Mars is inhabited by intelligent beings or not, or is fitted for man's abode. If some of them are fortunate enough to solve this question scientifically in the affirmative, their names will justly rank high among the immortals of our race. But just why science, in that event, should be crowned with a laurel wreath while religion is accorded little or no recognition for her teachings in the matter, is none too clear. Religion, or revelation which is its base, makes known to us that somewhere in the heavens, not of course mentioning Mars, but outside the bounds of this little earth, thrones are built, mansions erected, seats for assembled throngs are provided, kingdoms established, messengers despatched, reports received, books used, musical instruments played, songs sung; waters sparkle, trees grow, gold and precious stones abound which are used to ornament celestial cities; and necessarily many of the arts and sciences are cultivated. In view of the "advanced" position thus occupied by religion, would it not be well for us all to wait until it is overtaken by astronomical science before we commit ourselves on the question of the relative progressiveness of these two great human concerns?

There is a great deal of *talk* just at present about establishing communication between this earth and the people of Mars. Of course this proposition involves an admission that religion is scientifically correct when it claims that other worlds besides this earth are inhabited. Science must also assume that those celestial foreigners are so much like man that they can understand the meaning of a human "hello," no matter how sent. Religion is not lagging in this respect the least bit, it teaches that the highest celestial intelligences and man are of one and the same race of beings.

But suppose that some day a method shall be discovered for sending signals to Mars and for getting answers to them in such an intelligent manner that communication between the two planets shall be established to such an extent that the respective peoples will know that they have been mutually "discovered." That, indeed, will be scientific progress—a wonderful triumph for science, and the man who succeeds in accomplishing it need do nothing more to make his name famous for all time.

But now religion comes forward and claims that celestial communication is nothing new with it—nothing marvellous whatever. Indeed, it claims to be able to reach far beyond the near-by planet of Mars and has the "receiver" at the other end of its line set up in the very midst of heaven and close by the throne of God. And as to getting signals that are intelligible and communications that are understandable, it has volumes of them in English and other tongues, and in them are found some of the principles of law and order which prevail in the worlds from which the mess-

ages were sent. Religion has a history, brief though it is, of the manner in which the heavens came into being—by whom they exist, and for what purpose.

Science with its "wireless" conveying a message for two thousand or three thousand miles commands the homage of the world, but religion which sends its "wireless" through the immensity of space, and with the speed of thought, to the very heart of God, is called "stagnant" by some people who can not be fittingly described in the columns of the *Star*.

When we enter the field of biology, religion has nothing to fear from the pace that science has set. Reference is not now made to biological principles, but to the production of new life. About twenty years ago the writer was engaged in missionary work in England, and while there it was his privilege to attend a lecture given by some noted chemist who spoke of his efforts to produce life by the manipulation of several kinds of salts, or something of that nature. These were treated of course according to the most approved scientific methods which apply in such experiments, and a good deal of specially constructed machinery was required to make success probable. As the professor proceeded with his remarks and explained the different processes, and spoke of the manifestations observed in the salts, everything seemed to be working according to program and on schedule time. Indeed, we were about concluding that the audience would soon get an invitation to come forward and inspect a few specimens of manufactured life forms, when to our great disappointment we were told that just as the operations were about to be crowned with complete success, the machinery broke down in some very essential part, and so the new life chemically originated did not materialize. Patient waiting for that apparatus to be repaired and the experiment concluded, has not been rewarded with the news that either the one or the other has been effected.

(To be continued.)

MINUTES OF NEWCASTLE CONFERENCE.

THE semi-annual conference was held in Co-operative Hall, Middlesbro', Sunday, April 10th, 1910. There were present: President Charles W. Penrose of the European Mission, Elder S. Norman Lee of the Liverpool office, President E. H. Cornwall and twenty-nine traveling elders of the Newcastle conference.

The morning session was devoted to the Sunday Schools and commenced at 10:30 by singing and prayer. President Cornwall offered prayer. The sacrament was administered by Elders James M. Brady and R. C. Robinson.

President Cornwall extended greeting to those present and gave a brief report of the Sunday Schools of the conference. There are four hundred and sixty members between the ages of six and

twenty-one in the conference, and four hundred and fifty-five of them are enrolled in the Sunday Schools. Of the five not enrolled, two live too far from a meeting place to be able to attend, and three have other good excuses. The brethren hope to be able in the near future to remove these disabilities and have every member in the conference enrolled in the schools. There are one hundred and seventy-six children enrolled whose parents are not members of the Church. There are nine schools completely organized, and in Blyth, which is not yet an organized branch, the elders hold a Sunday School service every Sabbath. A uniform program, after the order prescribed by the Sunday School Union Board, is followed by all the schools. Singing and concert recitation are made prominent in order to stimulate interest. The Middlesbro' School recited, in excellent style, all the Articles of Faith. Each school celebrates the anniversary of its organization, and every summer pic-nics, or "treats" are provided to stimulate the social side of the work.

Sister Flora Ridge sang as a solo, "Let us oft speak kind words," the congregation joining in the chorus.

Elder S. Norman Lee commended superintendents and officers and teachers upon the excellent status of their work; urged them not to weary in well-doing, as no good work was ever done in vain, even if it did so appear sometimes. Encouraged the children to learn the doctrines of the Church in their youth as it is knowledge gained in youth that remains through life.

President Penrose endorsed the remarks of Elder Lee, and spoke particularly of the necessity of parents teaching their children the principles of the gospel, so that when they reach the age of eight years they may be prepared to receive baptism. Urged the cultivation of a spirit of forgiveness that unity and love may be preserved in the Church.

The session closed by singing, and Elder I. A. Packer offered the benediction.

The afternoon meeting began at 2:30. After the usual opening exercises, in which Elder Ben A. Critchlow offered prayer, the hymn, "School thy feelings," was sung as a quartette by Elders Edwards, Critchlow, Anderson and Purrington. Conference Clerk, Ben A. Critchlow, then read the labor and statistical reports for the preceding six months, which were accepted and ordered filed. President Cornwall presented the general and local authorities, who were unanimously sustained. President Penrose proposed that President Cornwall be released to return home with the best wishes and the prayers of the saints, and that Elder Joseph W. Clark be sustained in his stead as president of Newcastle conference. The proposition was sustained. The traveling elders were then presented and sustained. Elder Clark expressed himself as willing to undertake the new labors required of him. Elders I. A. Packer and James M. Brady were released to return

home, and were called upon to speak to the congregation. Elder Stayner Richards, who expects to be released soon, also addressed the assembly. Elder S. Norman Lee, by request, sang "The Seer," accompanied on the piano by Sister Flora Ridge.

President Penrose urged the saints to pay particular attention to the requirements of the gospel and do the things they ought to do and refrain from doing the things they ought not to do. He said that Latter-day Saints should avoid that habit of "lip worship" so common in the world, and worship God with their hearts. At the close of the meeting, at the suggestion of President Penrose, a vote of thanks and appreciation was tendered Brother J. W. Ward, who is about to emigrate, for his excellent labors in directing the musical efforts in the branch and conference. The session was closed by singing, and benediction by Elder F. A. Purrington.

The evening session began at 6:30 with a well-filled house, a great number being strangers. After the singing, prayer was offered by Elder Thomas Laws.

Elder S. Norman Lee said that our work is to teach to the world what we believe in and do, but occasionally it may be profitable to speak of some things we do not believe and do. Cited a few instances of misrepresentation of this people and urged those present to apply the force of reason to these evil reports and they can generally be cleared up.

Sisters Amy Wright and Flora Ridge sang splendidly a duet entitled, "Beyond."

President Penrose said that the world is always ready to listen to evil, but it is the truth only that will sanctify us, and it is truth that these missionaries are teaching. So much error has crept into the teachings of Christianity that it was needful that some word came from God, the unpolluted source of truth, to set us right. The reformers were no doubt good men, but they were not clothed upon with authority to say, "Thus saith the Lord." He bore a powerful testimony of the gospel taught by the Latter-day Saints.

President Cornwall thanked the elders for the support they had given him during his presidency, and the saints for the kindness and the honor they had shown him, and all friends for the confidence they had manifested.

The choir, under the leadership of Brother John W. Ward, is entitled to praise for the fine music they furnished. During the evening meeting they sang, "O My Father," and "Sing Ye Jehovah's Praise," both in splendid style.

After singing, and benediction by Elder O. C. Jensen, the conference was brought to a close.

On Saturday evening a Priesthood meeting was held, when the elders made their reports. Elder S. Norman Lee made a few remarks and President Penrose gave some excellent instructions, answering a number of questions relating to the work.

BEN A. CRITCHLOW, Clerk of Conference.

LIFE'S PICTURE.

A RECENT happening in the city of Cork reminds me of a picture I saw some time ago. The picture was of the inside of a stable. Tied in the stall was a horse which apparently was anxious to eat some hay placed before it, but it dare not. A vicious dog prevented the animal from partaking of its food. The dog could not eat the hay nor would it permit the horse to eat it. How unkind of the dog! How contemptible its attitude!

The picture furnishes an illustration of how thoughtless, unkind and intolerable many people are at the present time towards their fellow-man in this liberty-loving kingdom of Great Britain. Are we not all placed here on earth with independent minds with and by which to think, act and battle with the problems of life and learn of the will of God concerning us and act according to the dictates of conscience? Has anyone the right to prevent me from using that blessed gift bestowed by God upon all mankind—i.e., freedom of thought and of worship? as long as I worship Almighty God according to the dictates of my conscience without injuring my fellow man, and allow him the self-same privilege? Has any man the right to prevent me from partaking of spiritual food because it is unpalatable to his taste? Common sense and the revelations of God say, no!

All persons do not think alike, see alike, work alike or worship alike. Should any one man attempt to force his fellow-man to think as he thinks, to see as he sees, to work as he works, or worship as he worships? Has he the right to deny his brother the use of his own free agency? Unless different people are endowed with the power of the Holy Ghost to an equal extent they cannot expect to see the meanings of the revelations of God alike, for the things of God are not discernible to mankind without the all-searching influence of the Holy Ghost. Therefore, if modern pharisees and modern scribes cannot accept or will not accept the teachings of God through His authorized servants, they should not attempt to prevent others from partaking of that spiritual food for which their souls are craving.

"But woe unto you, scribes and pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourself, neither suffer ye them that are entering to go in." (Matt. 23: 13.)—A. A. ELLIS.

THE root of all simple living is Truth. To keep to the truth, never to assume what is not ours, never to deal in affectations of any sort, to avoid false standards, to detest a lie, whether of the purse or dress or manner—this is living the simple life, and there is no other way.—ALICE PRESTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. APRIL 14, 1910.

LET THERE BE NO MISTAKE ABOUT THIS!

Among a number of questions that have come to the editor is one in relation to the law of tithing. The inquiry is, "What is tithing? One tenth of all one's income or earnings, or what can be spared after paying debts, etc.?" This is rather a strange query after all that has been written and spoken upon the subject and the numerous articles that have appeared in the *Millennial Star*. Yet we are told that some of our brethren actually teach the erroneous doctrine that tithing does not signify the actual *tenth* of a person's earnings or income, but the tenth of that which remains after living expenses and other outlays are paid; and some persons even go so far as to assert that tithing simply means any sum that one chooses to pay, no matter what that amount may be.

Reference to the Bible, both in the Old Testament and in the New, will demonstrate that tithing under former dispensations always meant the tenth. Latter-day revelation is also very explicit on this point. Further, the English language bears that meaning whenever the word is used. Any dictionary recognized as an authority will make this plain and beyond dispute. "Tithe means the tenth of anything." When it is used to designate a tax it is "a levy to the amount of a tenth." Any person who claims that this is not the meaning of the word, lacks understanding of common English and of the law of God as revealed both in ancient and modern times.

To show what has been published in the *Star* concerning this, we will make a sample quotation from an editorial in the issue of December 9th, 1909, under the title of "An Important and Timely Duty": "The revelation given as far back as 1838, directed the rendering to the Lord of one tenth of each person's interest annually. The payments, however, may be made and should be made as often as wages or other income is received, but a settlement should be had before the close of the year." In the same volume of the *Star* was published an article by Professor George H. Brimhall, President of the Brigham Young University, which was

subsequently distributed in pamphlet form in the different conferences of the British Mission. This also placed the matter very forcibly before the Latter-day Saints, and the revelation of July 8th, 1838, was given in full as it appears in Doc. and Cov. Sec. 119. Reference to this commandment of the Lord to the Church of Jesus Christ of Latter-day Saints will prove that tithing is one tenth of all the interest annually of the members, and that "This shall be a standing law unto them forever."

There ought to be no misunderstanding on this important subject, especially among those who are teachers of the people. The proper way to pay tithing is to take out of anything that is received one tenth of it and regard it as sacred to the Lord, to be donated and used as He has commanded. This applies to both rich and poor, to the wage-earner and the producer, the receiver of income from whatever source it proceeds. The remaining nine-tenths is to be used according to the best judgment and the necessities of the tithe-payer. Experience has proved that those who obey the law are prospered temporally and blessed spiritually: that wisdom is given them in the use of that which has been tithed. and that the Lord, who "works in mysterious ways His wonders to perform," can and does pour into the laps of those who obey this law means wherewith to supply their needs, in fulfillment of His promise as recorded in Malachi 3: 10.

All outlays, whether for food, clothing, rent, debts, etc., are to be paid out of the nine-tenths belonging to the individual, which, under the blessing of the Lord, can be made to bring about better results than the use of the full sum when not tithed as God has commanded. This may seem impossible to the sceptic, but to those who have that kind of faith which is exhibited in works it is a veritable fact in the practical experience of thousands of Latter-day Saints. In this Church, as we have explained repeatedly, "tithing is not a tax, but a voluntary donation," but it is the tenth; that is the meaning of the term. Anything less than the actual tenth is not tithing.

But a voluntary donation to any amount will be accepted by those whose duty it is to receive it, and the payer will be duly credited with his offering, and he will be blessed of the Lord according to his faith and his liberality and his desire to perform his duty. If he wishes to gain the blessing predicated upon obedience to the law of tithing, he should pay the full tenth. If he is content with less of the Lord's approval and blessing, that is *his* lookout. The free-will offering of any person to aid in spreading the work of the Lord and in building up His kingdom, is not to be rejected or despised, but if it is not the tenth it is not tithing in the proper signification of the word, although it will be included in the sum of the tithing account.

Some people think they are too poor to pay tithing. If there is any difference at all in this matter, they above all other persons

should be tithe-payers, for they need the help of the Lord in temporal things much more than do the rich, and God never lets His promises go unfulfilled. The law is a test of faith. If people have no faith in the word of the Lord they will not observe the commandment; if they do keep the law, He who gave it will see that their needs are supplied. The saints who live strictly up to this requirement have a claim upon the Church which will not be ignored: when they are in need they will be remembered and assisted. But the law should be kept in the spirit of faith and obedience and willingness without regard particularly to that which is to be reaped from its observance. In the doing of a sacred duty there is satisfaction and contentment and peace. Reliance upon the Lord grows out of it, conscience is satisfied, sweet communion with the powers on high is enjoyed, and the obedient are strengthened in their allegiance to God and are not likely to fall away from the truth.

It is for the benefit of the saints, individually, that we touch once more on this oft-repeated topic, for *they* will gain the blessings that flow from compliance therewith. And we desire to state, most emphatically, that anyone, no matter what may be his name, or title, or position, or experience, who maintains that tithing is not the tenth, is in danger of coming under that censure pronounced by the Savior of mankind Who declared when on earth: "Whosoever therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

C. W. P.

Wanted!—Volumes of the *Millennial Star*, Nos. 1 to 4, inclusive: 28, 29; 31 to 42, inclusive; 49. Any or all of these volumes, bound or unbound, will be thankfully received and paid for by President C. W. Penrose if sent to 295 Edge Lane, Liverpool.

To Conference Presidents.—Certificates of membership to emigrating saints should be given to them, invariably, before their departure, and duplicate copies of each, complete, are required to be forwarded by mail to the Presiding Bishopric at their office, Salt Lake City, Utah, U.S.A.

THE *Utah Genealogical and Historical Magazine* for April opens with an interesting sketch of the life of the late Elder John Nicholson, with a splendid portrait of that great and good man. The subjects in the first number are continued, and there are a number of articles on genealogical subjects of great value. This magazine is published by the Genealogical Society of Utah, and is entitled to the support and attention of the Latter-day Saints everywhere.

THE *Juvenile Instructor* for April has as a frontispiece, a new portrait of the Prophet Joseph Smith, which is a great improvement over anything heretofore produced. It is the work of Artist L. A. Ramsay of Salt Lake City, who has been engaged for four years upon its production. He gathered up all pictures obtainable, and also used the death-mask taken at the time of the Prophet's martyrdom, and the result is highly gratifying. Most of the pictures now extant of the front view were taken by a traveling photographer, after the Prophet's death, from an oil painting, and the profile from an old original made by an itinerant artist, whose work was very crude. The portrait painted by Mr. Ramsay will, therefore, be much appreciated. Those who were acquainted with Joseph Smith during the last few years of his life, declare this picture to be very life-like indeed.

FROM THE MISSION FIELD

Releases and Departures.—Elders A. J. Brewer and Marion Lee of the British mission have been honorably released and sailed for home April 12th, 1910, per s.s. *Megantic*. They were accompanied by nine emigrants. Elder F. W. Giles of the British mission has been honorably released and sailed for home to-day per s.s. *Southwark*, in charge of thirty-seven emigrants.

A Bazaar at Norwich.—A successful bazaar was held in St. Stephen's Hall, Norwich, April 4th, 1910, by the Norwich Relief Society. After usual preliminary exercises, President J. A. Horton declared the bazaar open. The sale of work realised a profit of £1 6s., of which £1 3s. represented the receipts for articles given by the sisters. The society is progressing, and the sisters enjoy this noble work of love and charity.

Sale of Work.—A sale of work given under the auspices of the Clayton Relief Society (Leeds conference), terminated in realizing £22 10s., which is very much appreciated by the sisters. Among those present were Elders Isaac P. Robinson, James A. Webster and a number of traveling elders. President E. S. Horsley presided, Sister Eliza B. Horsley opening the sale in a very appropriate and pleasing manner. Refreshments were served and a general good time had by all present.

District Meetings.—Two very successful meetings were held in the Temperance Institute, Darlington (Newcastle conference), on Sunday, April 3rd, 1910. President E. H. Cornwall and seven of the traveling ministry were in attendance. After presenting the general and local authorities, President Cornwall commented briefly on the organization of the Church. He was followed by

Elders O. C. Jensen, E. S. Grant, and Joseph W. Clark, who spoke on the subjects of latter-day revelation, apostasy, and truth, respectively. Elder Stayner Richards occupied the time in the evening and discoursed ably on "What 'Mormonism' is and Comprehends." Solos were rendered by Sister Flora Ridge and Elder Ben A. Critchlow.

The Prospects in New Zealand.—Elder George Bowles, president of the New Zealand mission, in writing to President Penrose, says: "The New Zealand mission is in a prosperous condition; we are continually adding to the Church, and the future looks very bright. A number of people are investigating, and where occasion offers, they defend our cause. They have also in many cases opened their homes to entertain the elders. There seems to be a spirit of unrest among the people here. They do not appear to be satisfied with what their ministers have been giving them for their spiritual food as many of them have expressed themselves like this: 'Like an empty shell; no meat, no strength.' It cannot stand, or hold its own, against what is called 'Mormonism.'"

"Mormonism" Before Liberal Club.—Elder M. H. Shaw writes from the Sheffield conference, that after the elders had tracted a town called "Wainfleet," about five miles from Skegness, the president of the Liberal Club, Mr. Wilkinson—a very liberal-minded man—became so much interested that he obtained for the missionaries the privilege of speaking before the club on "Mormonism." In commenting afterwards upon what the elders had preached, he said he regarded the "Mormons" as a superior sort of people: that persecution would naturally weed out inferior material. He said further that the fact of our being in the minority was an item in our favor; a majority doesn't always have the right because there is sure to be so many inferior persons with a majority. All his remarks were very encouraging.

Branch Conference.—On Sunday, March 27th, 1910, a successful branch conference was held at Batley (Leeds conference). President Ernest S. Horsley, Eliza B. Horsley, Elders James E. Jack and Shores Loveless were in attendance; also a grand showing of saints and friends of the Batley branch, and a number of visiting saints. After the opening exercises, Elder James E. Jack reported the branch in general to be in a good condition. Sister Eliza B. Horsley spoke on the necessity of gospel obedience, also referred to the crucifixion and trying ordeals of our Savior. Mrs. A. E. Dodsworth rendered a solo entitled, "Beautiful Angels." President Horsley then presented the general and local authorities of the Church, and spoke on Church organization. Conference was concluded by singing the hymn, "Glory to God on High."

Successful Concerts.—Sister Nellie Clark, a member of the Nottingham branch of Latter-day Saints, gave a concert in the Y. M. C. A. rooms, on Saturday evening, the 19th, inst, the proceeds of which she kindly devoted to the funds of the Nottingham branch Relief Society. The concert proved a success in every way. The artistes gave their services and one of the members of Parliament for the City of Nottingham handsomely augmented the amount realized by sending a donation of £2 2s. 0d., his generous gift being highly appreciated by the presidency and members of the Relief Society.

On Good Friday, March 25th, at 8 p.m., a good concert, which was largely attended, was held at "Deseret," High Road, South Tottenham, London, under the direction of the North London choir. The soul-inspiring music rendered by Sisters Grace and Hazel Tout, Sister May Allen, Miss Mary Hawker, and several of the elders, put all present in a joyous mood. Recitations and "stump speeches" were also important factors on the program. The donations amounted to £2 6s. 10d.

Baptisms.—On April 6th a baptismal service was held in the Public Baths, Leigh (Manchester conference), when two persons were baptised by Elder J. T. Bagnall.

A baptismal service was held in the canal, Goytre (Bristol conference), April 3rd, 1910, when two converts were baptised by Elder J. H. Goddard.

One more soul was added to the fold of Christ by baptism at Bessbrook (Irish conference), March 30th, 1910, the ordinance being performed by Elder Joseph T. Wise.

On March 31st, 1910, two candidates were baptised in Lough Lee, Cork (Irish conference), Elder A. A. Ellis performing the ceremony.

On Sunday, April 10th, 1910, a baptismal service was held in the New Corporation Baths, Blackburn (Liverpool conference), at which eight souls received the ordinance of baptism, under the hands of Elder Earl Jackman. Seven of the converts were from Blackburn, and one from Accrington.

A baptismal service was held in the Bridgment Street Baths, Bolton (Manchester conference), on April 9th, 1910, at 7:30 p.m., when six more souls were added to the fold. Five of them were from Bolton, and one from Swinton. Elders J. L. Barrow and H. Chamberlain officiated.

Successful Socials.—On Tuesday night, March 29th, 1910, the Relief Society of the Birmingham branch (Birmingham conference) gave a successful social at the Assembly Rooms. Many saints and friends were present. An interesting program was rendered, and all present seemed to have a pleasant time. A collection of about £1 was taken up for the benefit of the society.

March 17th, being the anniversary of the organization of the Latter-day Saints Relief Society by the Prophet Joseph Smith, a special meeting was held by the sisters of the Halifax Relief Society (Leeds conference), on that date. The President, Sister Harriet A. Barraclough, gave a short account of the first organization at Nauvoo, in 1842, and the spread of the work since then. Elder Edward C. Rich spoke as to this being the first women's society in the world, and asked God's blessings on our work. Music and songs, also two readings, concluded the meeting. About sixty brethren and sisters were present.

A farewell social was given April 1st, in honor of President D. C. Rushton and wife, who are returning home. A suitable program was rendered, consisting of songs, recitations and speeches. A number of valuable tokens of esteem were presented them. Many saints and friends were present, and had an enjoyable time.

On April 1st, 1910, a farewell social was given Brother William Thomson, of the St. Helens branch of the Liverpool conference, who leaves shortly for Zion. A few saints and a number of investigators were present, and all expressed themselves as pleased with the entertainment.

On Saturday afternoon and evening, April 2nd, 1910, a successful "tea" and social was given in "Our New Church" on Ellesmere Road and Lyons Street, Pitsmoor. The Relief Society of the Sheffield branch of this conference gave the same. About two hundred and fifty saints and friends were in attendance. A bounteous table was set. After all had partaken of the refreshments, they assembled in the main hall and the evening was spent in listening to a most excellent program of songs, recitations, dialogues and instrumental music. This was the second annual "tea" of the society.

On April 2nd, 1910, a fine social was held at 32 Crofton Street, Leicester, Leicester branch (Nottingham conference). It consisted of a "tea," furnished by the Relief Society and Sunday School, after which a program was rendered by members of the branch and friends. The remainder of the time was taken up playing appropriate games.

On April 4th, 1910, a very successful social was held at Gainsboro' (Hull conference) in honor of our President F. W. Giles, who leaves soon for his mountain home. A number of saints and friends were present to enjoy an interesting program of songs, recitations and games, during which light refreshments were served. President Giles was presented with a beautiful carving set and half-a-dozen silver spoons.

A successful farewell social in Barnsley branch (Sheffield conference), was held April 4th, 1910, in honor of Brother Harry Quilter, Jr., of Birdwell, Brothers Alfred Hainsworth and John Swift of Barnsley, who sailed for Utah on April 7th, 1910. The hall was crowded to its full capacity. Many new friends were present

and all enjoyed themselves. A good program was well rendered. Special mention is due Mr. Charles Greenwood of Leeds, who favored us with several songs, accompanied on the banjo. Mr. J. H. Hirst favored us with two dramatic selections which were well rendered. Mr. and Mrs. William Ottewell of Derby were present.

About thirty-five saints and friends gathered at the home of Brother and Sister Simeon Jones, Elbow Street, Oldhill (Birmingham conference), Tuesday evening, April 5th, 1910. The occasion was to show respect to Brother Jones and Sister Rebecca Wilson, who sailed for Zion, April 7th, 1910. An excellent evening's enjoyment was the result.

The Relief Society of the Walsall branch (Birmingham conference) gave a successful social on the evening of April 5th, 1910, at the meeting rooms. President Greenwood and several elders from Birmingham were present. A good program was rendered and refreshments served. Sister Carter, president of the society, explained what the purpose of the society was, and thanked all for their assistance.

Wednesday, April 6th, 1910, in the Latter-day Saints' meeting room, Grange Street, Keighley (Leeds conference), a farewell social was given Elder Moses D. Watterson, at which about forty saints and friends assembled to show, in a slight degree, the love and respect they feel for one of God's servants. A splendid program was rendered, and the remainder of the evening spent in playing appropriate games. Elder Watterson has labored in the Keighley branch nearly two years, and leaves many sincere friends to wish him God-speed on his journey home.

On April 9th, 1910, at Morley (Leeds conference), a well attended farewell social was held in honor of Elder A. J. Brewer, who is leaving for his home in Arizona. He received many nice presents.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XI.—PAUL'S MISSIONARY JOURNEY—Continued. From Antioch (Pisidia) to Derbe, and return to Antioch (Syria.)

Text: Acts 14.

I. AT ICONIUM. [MISSIONARY WORK.]

1. Success.
2. Opposition.

II. AT LYSTRA. [MIRACLES.]

1. Success. (a) The healing of the cripple.
   (1.) Effect.
   (b) Preaching.
   (1.) Conversion of Timothy.
2. Opposition. (a) Paul left for dead.

III. At Derbe.

1. The preaching.

IV. The Return Trip. (Elders.)

1. To Lystra.
2. To Iconium.
3. At Antioch (Pisidia.) (a) Elders ordained.
   (1.) Purpose.
4. At Pamphylia. (a) In Perga. (b) In Attalia.
5. Home to Antioch. (a) Report.

DIED.

James.—At South Shields, February 24th, 1910, Hilda James, aged five years, the beloved daughter of Edward and Sarah Jane James.

Cardno.—At Aberdeen, February 25th, 1910, Gordon Cardno, the beloved four year-old son of Brother and Sister John Cardno, of Aberdeen branch, after a lingering illness of several months.

Atterton.—At Grantham, February 25th, 1910, William Atterton, the beloved son of William and Fanny Atterton, aged 17 years. Deceased was baptised by Elder Caleb D. Brinton, and confirmed by Elder J. H. Wheeler. Utah papers please copy.

Tweedy.—At Leeds, March 10th, 1910, Brother Harry Tweedy. Funeral services were held March 20th, 1910.

Pitts.—At Bradford, March 26th, 1910, Mary Arnold Pitts; born January 10th, 1829, at Bradford, Yorkshire, England. Baptised January 4th, 1902, by Elder J. A. Fishburn.

Berry.—At Bradford, Yorkshire, England, April 3rd, 1910, James Berry; born May 1st, 1842, in Little Horton, Yorkshire, England. Baptised February 25th, 1899, by Elder James W. Lesueur.

Thomas.—April 2nd, 1910, at Severn View Place, Varteg, Cyril Thomas, son of Richard and Naomi Thomas; born February 2nd, 1910, blessed by Elder J. H. Goddard. Died April 2nd, 1910.

Rogers.—On February 8th, 1910, at 138, Stanley Road, Portsmouth, Reginald Rodney, younger son of Sister Jane Rogers, aged 6 years.

McDougall.—At Kilmarnock, Scotland, March 6th, 1910, Agnes Carey McDougall, infant daughter of Brother and Sister McDougall. Deceased was born October 25th, 1909, and was blessed by Elder George G. Campbell.

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